SURAT AL-QALAM

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https://quranreflect.com/posts/19624

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https://alimaanonline.com/benefits-and-insights-of-surah-al-qalam/#Reflections_from_Surah_Al_Qalam

THE BACKGROUND

THE LITTLE GUY

Have you been the one, who advices others to practice the deen, and is blatantly rejected, sometimes even ridiculed, making you feel stupid? Don't worry, Allah's got you covered.

This reflection is to highlight a story from the Qur'an, depicting how people and their right advices are often rejected, and why it's still important

A tale, mentioned in surah Qalam, of some young men who inherit their father's garden. The father, when alive, was kind enough to allow the poor to have the provisions of the garden.
However, unlike him, his children weren't of the same opinion. They planned and plotted to deprive the poor of these provisions. In fact, Allah mentioned their plot, how they planned to reach the

They were taken aback when they came to realise how Allah destroyed their garden over night before they could reach and loot from their own garden.
In their shame, they cried out how lost they were, filled with remorse, blaming one another, when one of them claims,
اَلَمۡ اَقُلۡ لَّكُمۡ لَوۡلَا تُسَبِّحُوۡنَ
‘Did I not say to you,
“Will you not glorify

This individual must have been reminding them all along to be grateful to Allah, sharing Allah's ni'mah with others, rather than looting from their own crops, but to no avail. Allah titled that guy as "Awsatuhum", meaning, the most balanced among them.
Sure, no one would consider you balanced when you go around correcting people how their decision is against

Such balanced guys, whom I like to call "The Little guys", are often brushed off, depriving them of the honour they deserve for making their attempt of giving a timely unrewarding reminder.
An advice, though unattended to, but

2 **You could be intending to do something evil, and get caught beforehand.** That is both a sign and protection from God. In Surat al-Qalam, we are told of the people of the garden, who wanted to reap the harvest

In the night, a fire engulfed the garden and burnt it to the ground. Because they wanted to rob the needy of the fruits of the garden, they were robbed of it. But they understood the sign, and turned to God for forgiveness. They worked on another garden and made sure to share their fruits with the needy. They understood what God

Among God's Names are al-Awwal, al-Akhir, al-Dhahir, al-Batin which roughly translate to the First, the Last, the Manifest and the Hidden. God is all of those things. When we think of God first and we make Him our ends, we will see the manifestation of His attributes in the obvious and the hidden. This ensures that we

Because God is also al-Tayyib (the Good/Pure), His signs should always lead us to good. That is the correct and only way to interpret His signs. If we feel that we are being led to do something bad, that is a test - and we should seek God's help in all circumstances.
May God allow us to know Him and understand His signs.

3

The Severity of the Hereafter’s Punishment

The Quran emphasizes that the punishment awaiting in the Hereafter surpasses any affliction in this world. Unlike worldly punishment, which may have an end and potential remedies, the torment of the Hereafter is eternal

In the Hereafter, there is no escape from the consequences of one’s actions. The punishment extends beyond the physical realm, impacting every aspect of an individual’s existence. It is a perpetual state of suffering, with no respite or cessation.

Conversely, the punishment in this world, though severe, can sometimes be mitigated or rectified. It may end with

The Inequality of Muslims and Wrongdoers in the Hereafter

أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ
35
Shall We treat those who submit [to Us] as [We treat] the guilty?

36 مَا لَكُمْ كَيْفَ تَحْكُمُونَ
What is the matter with you? How do you judge!

Surah Al Qalam addresses the claim of the deniers of the Hereafter, who assert equality or superiority over Muslims in the afterlife. Verses 35 and 36 emphatically refute this notion, questioning the logic behind such an assertion.

The verse “Shall We treat those who submit [to Us] as [We treat] the guilty?” challenges the idea of equating Muslims, who submit to God’s will, with

Moreover, the subsequent verse, “What is the matter with you? How do you judge!” serves as a rebuke, questioning the flawed reasoning behind the deniers’ claim. It implies that such a judgment is illogical and inconsistent with sound intellect.

The Deniers’ Unsupported Claims

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿37﴾

Do you possess a scripture in which you read

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿38﴾

Surah Al Qalam challenges the baseless assertions of the deniers regarding their supposed superiority or equality in the Hereafter. Verses 37 and 38 refute their claims by questioning the existence of any written proof to substantiate their beliefs.

The verse “Do you possess a scripture in which you read” challenges the deniers to produce any divine scripture that supports their claims. It highlights the absence of any

Furthermore, the subsequent verse, “That you shall have in it whatever you choose?” questions the validity of their claims by insinuating that their beliefs are based on wishful thinking rather than divine guidance. It suggests that their assertions lack

The Deniers’ Unsupported Claims

3

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ
إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ
لَمَا تَحْكُمُونَ ﴿39﴾

Do you have a pledge binding on Us until the Day of Resurrection, that you shall indeed have whatever you decide?

Surah Al Qalam continues to challenge the assertions of the deniers regarding their imagined superiority in the Hereafter. Verse 39 questions the basis of their claims by highlighting the absence of any verbal commitment or pledge from God to fulfill their desires until the Day of Resurrection.

The verse “Do you have a pledge binding on Us until the Day of Resurrection, that you shall indeed have whatever you decide?” underscores the lack of any divine commitment or promise to grant the deniers their wishes. It emphasizes the

Furthermore, the word “ayman” with its attribute “balighah” refers to solemn vows that are unbreakable and enduring until the Day of Resurrection. This further emphasizes the gravity and permanence of any pledge made by

Challenging the Deniers’ Claims

Surah Al Qalam continues to dismantle the assertions of the deniers by posing two rhetorical questions to expose the absurdity of their claims.

40 سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ
Ask them, which of them will aver [any of] that!

The verse “Ask them, which of them will aver [any of] that!” challenges the deniers to provide evidence or custodianship over their claim of equality with the believers. By framing the question in the third person form, the verse emphasizes the lack of credibility in the deniers’ assertions. It highlights the irrationality of their claim and implies that only a deluded

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿41﴾

Do they have any ‘partners’ [that they claim for Allah]? Then let them produce their partners, if they are truthful. Similarly, the verse “Do they have any ‘partners’ [that they claim for Allah]? Then let them produce their partners, if they are truthful” refutes the deniers’ belief in partners or intercessors besides God. It challenges them to produce any such partners to validate their claims. The rhetorical nature of the question implies

A Portrayal in Surah Qalam

يَوْمَ يُكْشَفُ عَن سَاقٍ
وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا
يَسْتَطِيعُونَ ﴿42﴾
The day when the catastrophe occurs and they are summoned to prostrate themselves, they will not be able

Surah Al Qalam vividly depicts the immense challenges and hardships that will befall the deniers on the Day of Judgment. The verse “The day when the catastrophe occurs and they are summoned to prostrate themselves, they will not be able [to do it]” paints a stark picture of the overwhelming difficulties that await them.

The metaphorical phrase “yukshafu ‘an saaq” (revealing one’s shins) symbolizes the severity and intensity of the trials that will unfold on the Day of Judgment. It evokes imagery of individuals rolling up their

This portrayal serves as a warning to the deniers, illustrating the gravity of their denial and the consequences they will face in the Hereafter. It underscores the inevitability of accountability and the inability of the deniers to escape the

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا
يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ۖ 43

With a humbled look [in their eyes], they will be overcast by abasement. Certainly, they were summoned to prostrate themselves while they were yet sound.

Surah Qalam portrays the state of the guilty disbelievers on the Day of Judgment with vivid imagery and profound insight. The verse “With a humbled look [in their eyes], they will be overcast by abasement. Certainly, they were summoned to prostrate themselves while they were yet sound” encapsulates the profound sense of shame and

The lowering of their eyes in shame signifies their recognition of their wrongdoing and their acknowledgment of their ultimate accountability before their Lord. This forced abasement underscores the consequences of their arrogance and defiance in the face of divine guidance.

The mention of their previous soundness highlights the opportunities they squandered in the world to heed the calls to prostrate themselves in submission to God. Despite being physically capable, they

The verse serves as a poignant reminder of the consequences of disbelief and disobedience. It underscores the importance of humility and submission to God’s will, as failure to do so will lead to profound regret and humiliation on the Day of Judgment.

Ultimately, Surah Qalam provides profound insights into the state of the disbelievers and serves as a powerful admonition for all

فَذَرْنِي وَمَن يُكَذِّبُ بِهَـٰذَا الْحَدِيثِ
سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا
يَعْلَمُونَ

44 So leave Me with those who deny this discourse. We will draw them imperceptibly [into ruin], whence they do not know.

Surah Qalam delves into the gradual descent of those who deny the truth, revealing a profound aspect of divine justice. The verse “So leave Me with those who deny this discourse. We will draw them imperceptibly [into ruin], whence they do not know” elucidates the method by

“Istidraj,” or the gradual lowering of one’s rank, serves as a mechanism through which divine retribution unfolds. God showers blessings upon the deniers, each blessing serving as a distraction that veils their ingratitude and fosters heedlessness. As these individuals become ensnared in the allure of worldly pleasures, they neglect to acknowledge the source of these

Surah Qalam thus serves as a powerful reminder of the consequences of denial and ingratitude. It urges individuals to remain vigilant against the seductive allure of worldly distractions and to recognize the true source of blessings. By heeding this message, one can safeguard themselves against the stealthy descent into ruin and strive towards

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿46﴾

Do you ask them for a reward, so that they are weighed down with debt?

Surah Qalam presents a series of rhetorical questions aimed at challenging the baseless claims of deniers regarding their equality with believers in the Hereafter. One such question, “Do you ask them for a reward, so that they are weighed down with debt?” underscores the integrity and

This verse highlights the Prophet’s selflessness and commitment to his divine calling. Despite facing opposition and ridicule from deniers, he does not seek any material reward or compensation for his efforts. The question serves to refute the notion that the Prophet’s message is driven by personal gain or worldly desires.

By posing this question, Surah Qalam exposes the fallacy of the deniers’ arguments and reaffirms the Prophet’s unwavering dedication to his mission. His sole objective is to convey the message of truth and guidance, free from any ulterior motives or selfish interests.

Challenging Claims: Deniers’ Knowledge of the Unseen

أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿47﴾

Do they possess [access to] the Unseen, so that they write it down?

The verse in Surah Qalam challenges the deniers’ claim to possess knowledge of the Unseen, implying mastery over fate and destiny. It questions whether they have the ability to dictate outcomes and determine the course of events according to their

The concept of the Unseen encompasses hidden knowledge, including matters of destiny and divine decree. By asking whether the deniers can write down the Unseen, the verse emphasizes the impossibility of such a claim. It suggests that only God has control

A Reference to Prophet Yunus (Jonas)₃in Surah Qalam

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن
كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ
48 وَهُوَ مَكْظُومٌ
So submit patiently to the judgment of your Lord, and do not be like the Man of the Fish who called out as

Patience and the Allusion to Prophet Yunus in Surah Qalam

Allah extended the call to patience to the Prophet numerous times in the Quran, emphasizing its necessity in guiding people. In Surah Qalam, verse 45 serves as a warning to the disbelievers, affirming that God has a decisive plan for them, urging the Prophet to maintain patience rather than curse them. This indicates the depth of the Prophet's distress

The term “makzum” describes someone whose throat constricts with anger, a sensation of being unable to release it. When God advises the Prophet not to resemble the “Companion of the Fish,” an allusion to Prophet Jonah, it serves as a caution against succumbing to anger. Prophet Jonah, overwhelmed with frustration towards his people, sought hastened punishment upon them. However, his impatience led to his ordeal of being swallowed by a fish.

Prophet Jonah’s Redemption in Surah 3 Qalam

لَّوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ
بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿49﴾
Had it not been for a blessing that came to his rescue from his Lord, he would surely have been cast on the bare shore, being blameworthy.

Before his ordeal, Prophet Jonah was indeed among those who glorified God. This status spared him from eternal captivity within the fish. Subsequently, when he found himself engulfed in the belly of the fish due to his anger, his repentance and glorification within this confinement

The phrase “So his Lord chose him” signifies the restoration of Prophet Jonah’s prophethood. Despite his initial departure from his mission, his repentance paved the way for God to reinstate him as a chosen prophet, reaffirming his divine

Intense Hostility of the Disbelievers: Surah Qalam’s Portrayal

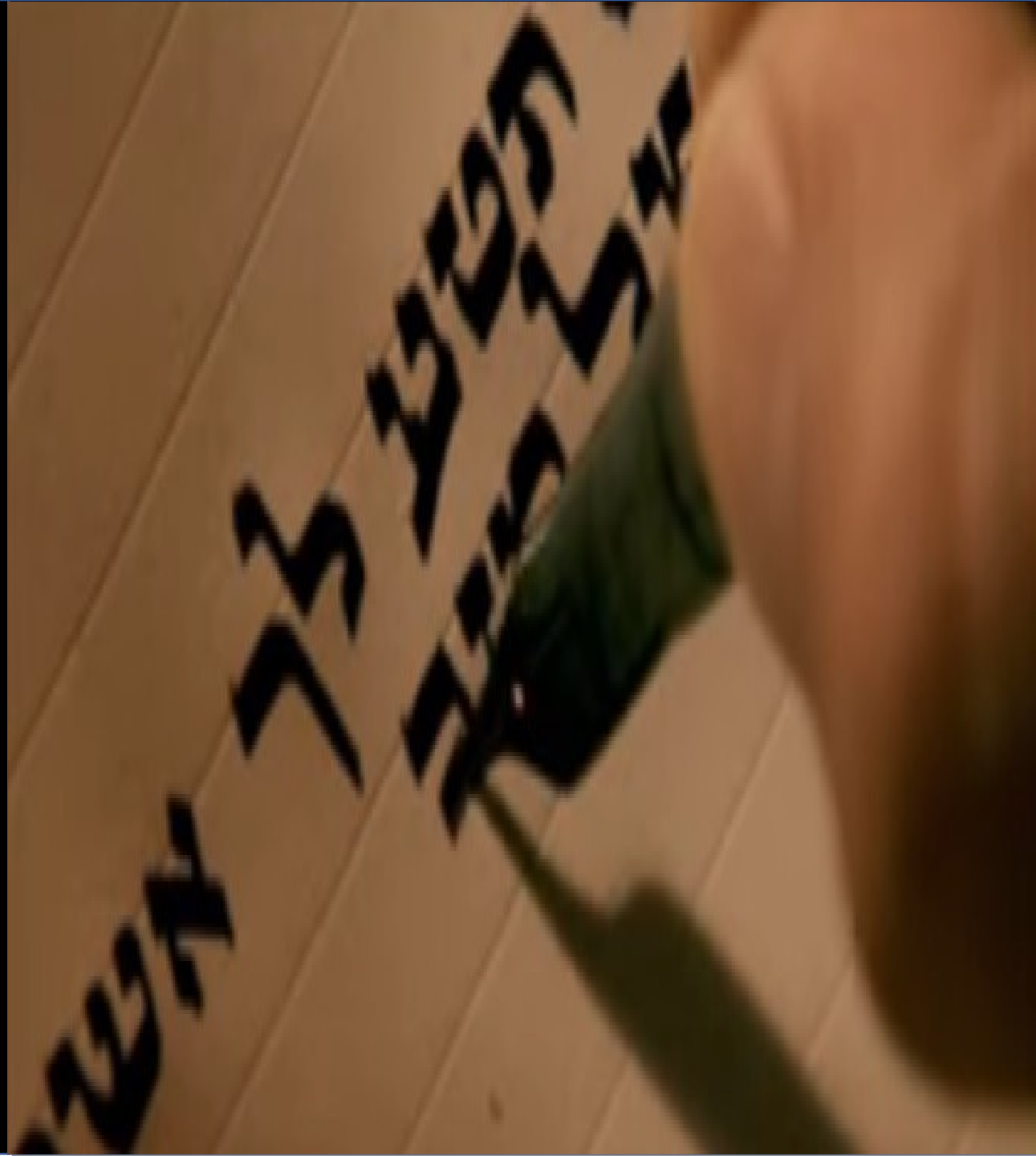
In the concluding verses of Surah Qalam, the severity of the disbelievers’ anger towards the Prophet is vividly depicted. Their reaction upon hearing the Quranic verses is described as nearly consuming him with their hostile glances. This intense animosity is expressed through the metaphorical language of devouring with eyes, indicating their burning

The disbelievers’ accusation of the Prophet being insane further underscores their hostile attitude and rejection of the divine message. Despite the Prophet’s role as a messenger to all nations, they dismiss the Quran as the ramblings of a madman, refusing to acknowledge its significance as a reminder

Through these verses, Surah Qalam highlights the challenging environment in which the Prophet conveyed the message of Islam, facing vehement opposition and hostility from those who rejected his message. Despite the disbelievers' attempts to discredit him, the Prophet persevered in delivering the Quran as a timeless reminder for all nations, steadfast in his

Allah swears by the pen at the beginning of the chapter

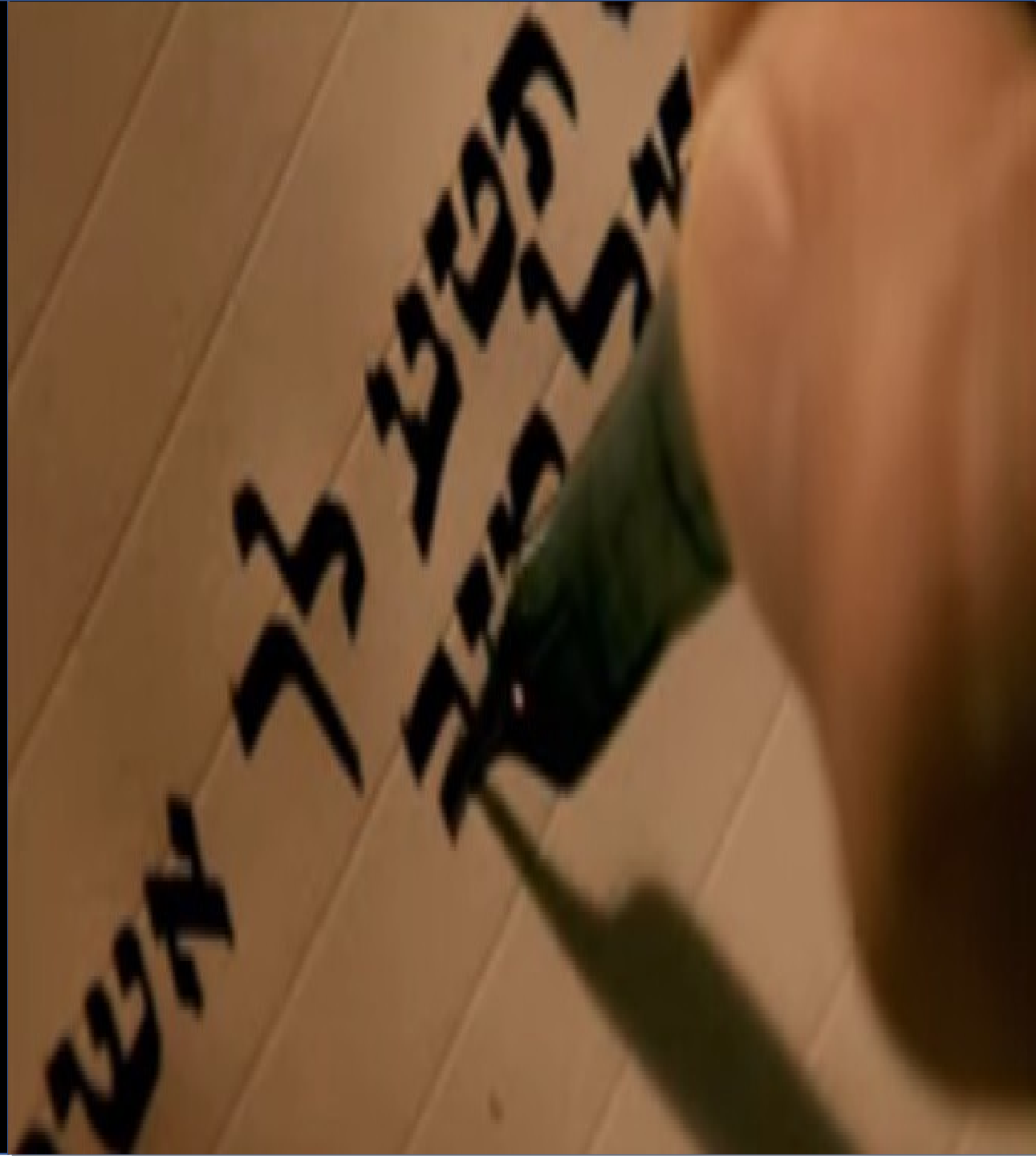
Overall, swearing by the pen in Surah Al-Qalam underscores the significance of knowledge, affirms the Prophethood of Muhammad, emphasizes the importance of preserving divine teachings, elevates the status of humans, and highlights their moral responsibilities. It sets the tone for the rest of the chapter, emphasizing the importance of wisdom



THE AYAT IN DETAIL S

نٓ ۚ وَٱلۡقَلَمِ وَمَا
يَسۡطُرُونَ ١

Nũn. By the pen
and what
everyone writes!



مَآ أَنتَ بِنِعْمَةِ رَبِّكَ
بِمَجْنُونٍ ٢

By the grace of your Lord, you O Prophet are not insane.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٣

You will certainly have a never-ending reward.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾

And you are truly a man of outstanding character.

فَسَتُبْصِرُ وَيُبْصِرُونَ
٥

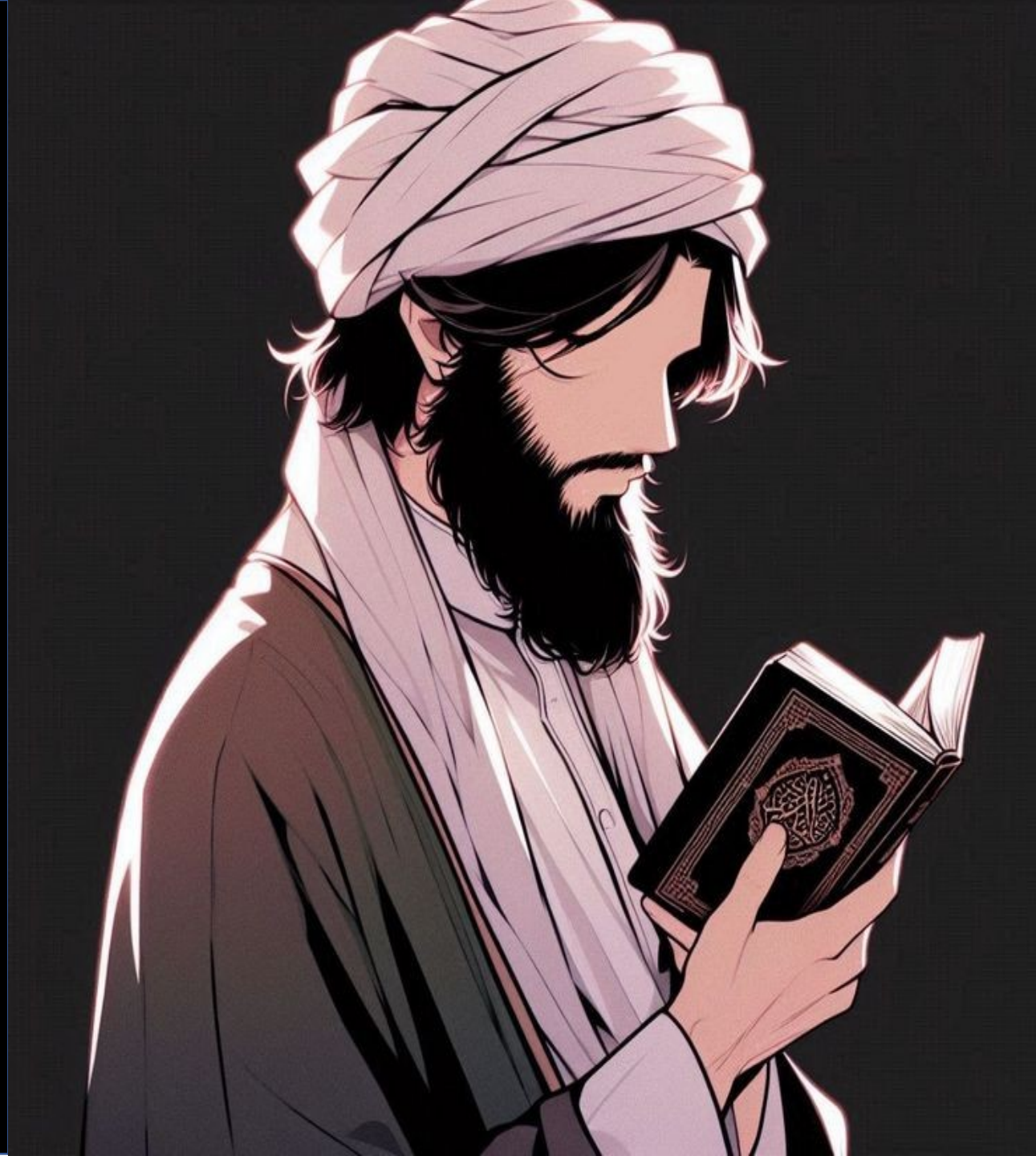
Soon you and the pagans will see,

بِأَيِّيكُمُ ٱلْمَفْتُونُ ٦

which of you is mad.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن
ضَلَّ عَن سَبِيلِهِۦ وَهُوَ
أَعْلَمُ بِٱلْمُهْتَدِينَ ٧

Surely your Lord
﴾alone﴿ knows
best who has
strayed from His
Way and who is
﴾rightly﴿ guided.



فَلَا تُطِعِ ٱلْمُكَذِّبِينَ ٨

So do not give in to the deniers.

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ٩

They wish you would compromise so they would yield to you.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ١٠

And do not obey
the despicable,
vain oath-taker,

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيمٍ ١١

slanderer, gossip-monger,

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ١٢

withholder of good, transgressor, evildoer,

عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ١٣

brute, and—on top of all that—an illegitimate child.

أَن كَانَ ذَا مَالٍ وَبَنِينَ ١٤

Now, [simply] because he has been blessed with [abundant] wealth and children,

إِذَا تُتْلَىٰ عَلَيْهِ ءَايَـٰتُنَا
قَالَ أَسَـٰطِيرُ ٱلْأَوَّلِينَ
١٥

whenever Our revelations are recited to him, he says, “Ancient fables!”

سَنَسِمُهُۥ عَلَى
ٱلْخُرْطُومِ ١٦
We will soon mark
his snout.1

Footnote - 1
Like 53:33-35 and 74:11-26, these verses refer to Al-Walîd ibn Al-Mughîrah, a leader of the Meccan opposition against Islam. He rejected the Prophet (ﷺ) as a madman, so the Quran responded by listing ten of his qualities—two of which were unknown to him: the fact that he was born out of wedlock and that his nose would be chopped off several years later at the Battle of Badr. At least three of his ten sons accepted Islam—including Khâlid ibn Al-Walîd.

إِنَّا بَلَوْنَـٰهُمْ كَمَا بَلَوْنَآ
أَصْحَـٰبَ ٱلْجَنَّةِ إِذْ
أَقْسَمُوا۟ لَيَصْرِمُنَّهَا
مُصْبِحِينَ ١٧

Indeed, We have tested those [Meccans] as We tested the owners of the garden—when they swore they would surely harvest [all] its fruit in the

وَلَا يَسْتَثْنُونَ ١٨

leaving no thought for Allah’s Will.1

Footnote - 1

Another possible translation: “… without leaving some for the poor.”

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ١٩

Then it was struck by a torment from your Lord while they slept,

فَأَصْبَحَتْ كَٱلصَّرِيمِ
٢٠

so it was reduced to ashes.

فَتَنَادَوْا مُصْبِحِينَ ٢١

Then by daybreak they called out to each other,

أَنِ ٱغْدُوا۟ عَلَىٰ
حَرْثِكُمْ إِن كُنتُمْ
صَـٰرِمِينَ ٢٢

saying, “Go early to your harvest, if you want to pick all the fruit.”

فَ ٱنطَلَقُوا۟ وَهُمْ
يَتَخَـٰفَتُونَ ٢٣

So they went off,
whispering to one
another,

أَن لَّا يَدْخُلَنَّهَا ٱلْيَوْمَ
عَلَيْكُم مِّسْكِينٌ ٢٤

“Do not let any poor person enter your garden today.”

وَغَدَوْا عَلَىٰ حَرْدٍ قَـٰدِرِينَ ٢٥

And they proceeded early, totally fixated on their purpose.

فَلَمَّا رَأَوْهَا قَالُوٓا۟ إِنَّا لَضَآلُّونَ ٢٦

But when they saw it [devastated], they cried, “We must have lost [our] way!

بَلْ نَحْنُ مَحْرُومُونَ
٢٧

In fact, we have been deprived of our livelihood.”

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ٢٨

The most sensible of them said, “Did I not urge you to say, ‘Allah willing.’?”

قَالُوا۟ سُبْحَـٰنَ رَبِّنَآ إِنَّا كُنَّا ظَـٰلِمِينَ ٢٩

They replied, “Glory be to our Lord! We have truly been wrongdoers.”

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ
بَعْضٍ يَتَلَـٰوَمُونَ ٣٠

Then they turned
on each other,
throwing blame.

قَالُوا۟ يَـٰوَيْلَنَآ إِنَّا كُنَّا طَـٰغِينَ ٣١

They said, “Woe to us! We have certainly been transgressors.

عَسَىٰ رَبُّنَآ أَن يُبْدِلَنَا
خَيْرًا مِّنْهَآ إِنَّآ إِلَىٰ رَبِّنَا
رَٰغِبُونَ ٣٢

We trust our Lord will give us a better garden than this, for we are indeed turning to our Lord with hope.”1

Footnote - 1

It is believed that Allah accepted their repentance and replaced their garden with a better one.

كَذَٰلِكَ ۗ لْعَذَابُ ۚ وَلَعَذَابُ
لْـَٔاخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا
يَعْلَمُونَ ٣٣

That is the way of Our punishment in this world. But the punishment of the Hereafter is certainly far worse, if only they knew.1

Footnote - 1

i.e., if only the Meccan pagans knew.

إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ
جَنَّـٰتِ ٱلنَّعِيمِ ٣٤

Indeed, the righteous will have the Gardens of Bliss with their Lord.

أَفَنَجْعَلُ ٱلْمُسْلِمِينَ
كَٱلْمُجْرِمِينَ ٣٥

Should We then treat those who have submitted like the wicked?

مَا لَكُمْ كَيْفَ
تَحْكُمُونَ ٣٦

What is the matter with you? How do you judge?

أَمْ لَكُمْ كِتَـٰبٌ فِيهِ
تَدْرُسُونَ ٣٧

Or do you have a scripture, in which you read

إِنَّ لَكُمْ فِيهِ لَمَا
تَخَيَّرُونَ ٣٨

that you will have whatever you choose?

أَمْ لَكُمْ أَيْمَـٰنٌ عَلَيْنَا
بَـٰلِغَةٌ إِلَىٰ يَوْمِ
ٱلْقِيَـٰمَةِ ۙ إِنَّ لَكُمْ لَمَا
تَحْكُمُونَ ٣٩

Or do you have oaths binding on Us until the Day of Judgment that you will have whatever you decide?

سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ٤٠

Ask them ﷺ O Prophet ﷺ which of them can guarantee all that.

أَمْ لَهُمْ شُرَكَآءُ فَلْيَأْتُوا۟ بِشُرَكَآئِهِمْ إِن كَانُوا۟ صَـٰدِقِينَ ٤١

Or do they have associate-gods supporting this claim? Then let them bring forth their associate-gods, if what they say is true.

يَوْمَ يُكْشَفُ عَن سَاقٍ
وَيُدْعَوْنَ إِلَى ﷺ السُّجُودِ فَلَا
يَسْتَطِيعُونَ ٤٢

﴿Beware of﴾ the Day the Shin ﴿of Allah﴾ will be bared,1 and the wicked will be asked to prostrate, but they will not be able to do so,

Footnote - 1
Like the Face and the Hands, the Shin is believed by many to be one of the qualities of Allah, in a way befitting His Majesty and Greatness. Since baring the shin in the Arab culture is associated with the heat of battle, some interpret the verse metaphorically, so the meaning would be: “﴿Beware of﴾ the Day

خَـٰشِعَةً أَبْصَـٰرُهُمْ
تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا
يُدْعَوْنَ إِلَى ٱلسُّجُودِ
وَهُمْ سَـٰلِمُونَ ٤٣

with eyes downcast, totally covered with disgrace. For they were always called to prostrate in the world when they were fully capable but they chose not to.

فَذَرْنِى وَمَن يُكَذِّبُ بِهَـٰذَا ٱلْحَدِيثِ ۖ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ٤٤

So leave to Me ﷺ O Prophet ﷺ those who reject this message. We will gradually draw them to destruction in ways they cannot

وَأُمْلِى لَهُمْ إِنَّ كَيْدِى مَتِينٌ ٤٥

I [only] delay their end for a while, but My planning is flawless.

أَمْ تَسْـَٔلُهُمْ أَجْرًا فَهُم
مِّن مَّغْرَمٍ مُّثْقَلُونَ ٤٦

Or are you asking them for a reward for the message so that they are overburdened by debt?

أَمْ عِندَهُمُ ٱلْغَيْبُ
فَهُمْ يَكْتُبُونَ ٤٧

Or do they have access to the Record in the unseen, so they copy it for all to see?

فَٱصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن
كَصَاحِبِ ٱلْحُوتِ إِذْ نَادَىٰ
وَهُوَ مَكْظُومٌ ٤٨

So be patient with your Lord’s decree, and do not be like ﴿Jonah,﴾ the Man of the Whale, who cried out ﴿to Allah﴾, in total distress.1

Footnote - 1

While inside the whale. See 21:87 and 37:139-148.

لَّوْلَآ أَن تَدَٰرَكَهُۥ
نِعْمَة مِّن رَّبِّهِۦ لَنُبِذَ
بِٱلْعَرَآءِ وَهُوَ مَذْمُومٌ
٤٩

Had he not been shown grace by his Lord, he would have certainly been cast onto the open shore, still blameworthy.

فَٱجْتَبَـٰهُ رَبُّهُۥ
فَجَعَلَهُۥ مِنَ
ٱلصَّـٰلِحِينَ ٥٠

Then his Lord
chose him,
making him one
of the righteous.

وَإِن يَكَادُ ٱلَّذِينَ كَفَرُوا۟ لَيُزْلِقُونَكَ بِأَبْصَـٰرِهِمْ لَمَّا سَمِعُوا۟ ٱلذِّكْرَ وَيَقُولُونَ إِنَّهُۥ لَمَجْنُونٌ ٥١

The disbelievers would almost cut you down with their eyes when they hear you recite the Reminder,1 and say, “He is certainly a madman.”

Footnote - 1

This is one of the names of the Quran.

وَمَا هُوَ إِلَّا ذِكْرٌ
لِّلْعَـٰلَمِينَ ٥٢

But it is simply a reminder to the whole world.

EXERCISES

Remembering

- What is the main theme of Surat Al-Qalam?
- Who is the Surah addressed to, and what message does

Understanding

- How does Surat Al-Qalam describe the character of the Prophet Muhammad (peace be upon him)?
- What lessons can be learned from the story of the people of the

Applying

- How can the teachings of Surat Al-Qalam be applied in our daily lives as teenagers?
- In what ways can we demonstrate patience and resilience, similar to the lessons in

Analyzing

- Compare the attitudes of the disbelievers described in Surat Al-Qalam with the characteristics of believers. What are the key differences?
- What literary devices does the

Evaluating

- Do you think the advice given in Surat Al-Qalam is still relevant to today's challenges? Why or why not?
- How effective is the Surah in encouraging moral behavior among youth? Provide

Creating

- Imagine you are writing a modern-day interpretation of Surat Al-Qalam. What themes would you focus on, and how would you present them?
- Create a short poem or story inspired by the lessons from Surat Al-Qalam, focusing on the importance of character

و
الحمد
لله رب
العالمين